



Decemb. 24. 1685.

This may be printed. *R. M.*





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LOYALTY,
 The Ornament of Christianity :
 O R,
 Scripture Proofs
 F O R
 MONARCHY.

With Comments in Verse on each Proof;
 and Applications relating to the unpa-
 rallel'd **Rebellion in the West** : where-
 in the Arch-Traitor *Ferguson* is in
 some measure anatomiz'd, and his
 Disciples characteriz'd.

Written by a Souldier, *Geo. Wood.*

*And whosoever will not do the Law of thy God, and
 the Law of the King, let Judgment be executed
 speedily upon him, whether it be unto Death, or
 to Banishment, or to Confiscation of Goods, or
 to Imprisonment. Ezra 7. 26.*

London, Printed by *John Darby,* for
 the Author. I 6 8 6.


МОНАХУ

Written by a Scientist; Glen Wood

London, Printed by John Davy,
the Author. 1788.



*To the Right Honourable, Heroick
and Valiant, JOHN Lord
Churchil of Aymouth, Baron
of Sandridge; one of the most
Honourable Lords of his Maje-
sty's Bed-chamber; Major-Ge-
neral of all his Majesty's Forces,
and Colonel of his Majesty's third
Troop of Horse-Guards, &c.*

MY LORD,
E read in Holy Writ,
a Catalogue of King
David's Worthies, who
ventured their Lives to
settle their Sovereign in the peace-

The Epistle Dedicatory.

able possession of his Kingdom :
But should I go about to give an
account of those truly Loyal
Heroes, who lately so freely ven-
tur'd their Lives and Fortunes
for their King and Country, my
Book wou'd swell to so prodigi-
ous a bulk, that it wou'd be
tiresome and troublesome to
read.

None were more singularly e-
minent in this blessed Work, than
your Illustrious Lordship; and
therefore the Dedication of this
Loyal Book most properly be-
longs to you. The considerati-
on of which matchless Loyalty

The Epistle Dedicatory.

in your Lordship, has emboldened me to lay these my dull Labours at your Lordship's feet: If you vouchsafe to patronize them, let the *Whigs* spit out their Venom, as fast as Whales spout out Water, I value't not a Rush; I know they are the Seed of the old Serpent, and they'l nibble at my Heels, if they cannot bite me by the Throat. But having a glimpse of your Lordship's Favour, where's the *Ferguson* I need to fear? What hurt can another *Absalom*, or *Achitophel*, do me? I humbly therefore beg, that this my poor (but Loyal) Labours, may find Protection under your

The Epistle Dedicatory.

Lordship's most loyal and indulgent Wing ; not for any worth or ingenuity that can be found in them, but purely because this Fruit springs from a Loyal Tree.

My Lord! this is not a Piece for Phanaticks to countenance ; I believe they will be so far from favouring of it, that they will burn it, and stab me if it lies in their power, unless God fastens some of those Texts of Scripture upon their hearts, to convince or convert them : but I dread them no more, than the Sun dreads the Dung-hil ; nor love them, no more than they love the King. If any
thing

The Epistle Dedicatory.

thing can convert ~~them~~, these Scriptures will ; but if they wilfully sin against knowledg, and thereby bring upon themselves certain Damnation, there is no Art nor Power that can prevent it.

However, (God be praised for it) if this Loyal Book will not convince these Rebels, His Royal Majesty has a many Noble, Loyal, and Valorous Heroes, (of whom your Lordship deservedly ought to be reckoned one of the chief) that are able to suppress thousands of them, and force them to their Obedience ;
your

The Epistle Dedicatory.

your Lordship having already, by your Valour, and prudent Conduct, been a main Instrument, under his Majesty, to reduce those Traitors and Rebels, who lately, with the height of Impudence, did rise in Rebellion against his Sacred Majesty ; which glorious Action of yours, is not only delightful to all his Majesty's Loyal and Loving Subjects, (for which they have your Noble and Heroick Person in veneration) but the memory thereof will be (to your Lordship's never dying Honour) sweet and fresh in the mouths of all Loyal Subjects to succeeding Ages.

Now

The Epistle Dedicatory.

Now to conclude; My humble Request to your Lordship is, That you will be pleased to accept of the good Will for the good Deed: I having ventur'd to compose and write this Book in *Defence of Monarchy*, who am one of the meanest and weakest of his Majesty's Subjects, having had the honour to serve his Majesty, in Military Employments, by Sea and Land, from my Youth to this present day; and therefore I hope Your Lordship will consider me, as a Souldier, that has liv'd more by the Sword than by the Word; and that will sufficiently excuse the want
of

The Epistle Dedicatory.

of those smooth Lines which otherwise you might justly have expected from me ; wishing Your Lordship, and all Your Noble Family, all the happiness that Heaven can shower down upon You in this Life, and Eternal Happiness in the World to come : I presume to subscribe my self,

My Lord,

The humblest of Your
Lordship's Servants,

G E O. W O O D.

Cour-



Courteous Reader ;



ET it not appear strange to thee, that I who never was an Academician, nor bred at the feet of Gamaliel, but a Soldier from my Youth, unto this present day, in his Majesty's Service, both by Land and Sea, should adventure to write on so Sacred a Subject. If you take a serious view of the State of this present World, you will find I am not the only Man that is found out of my proper Station. Some are doing that which, like Sampson's Foxes, with Fire-brands in their Tails, consume our Plenty. Some Rebels are writing, preaching, and fighting, to disturb our Peace : Others are studying, plotting, and contriving the downfal of the peacefullest King that ever reign'd.

Now,

To the Reader.

Now, whilst these Men are so forward and hasty to destroy our Peace, who can blame me, if I strive, with my small Might, to preserve it? Though many will say I am out of my Element, and act out of my Sphere; Yet none can say that I do not act as I am bound in duty. This Subject indeed requires a far better Pen, much more understanding than I am master of. But when I consider the Widows Mites were accepted, it encourages me to think, that all Loyal Persons will prize the Will as much as the Deed: May I but give any satisfaction to such, I value not the displeasure of others. If the smoothest Orators, and the sweetest Poets, should write upon this Subject, they cannot want for too great a number of Phanatical Criticks, to render their Labours unprofitable and contemptible. These Caterpillars will bite off my Blossoms; these Toads will spit out their Venom; but my comfort is, Curst Cows have short Horns. Indeed, I wou'd seek to convince and convert them, but I wou'd never study to please them:
If

To the Reader.

If these my poor Labours meet with any welcome from those who are lovers of their King and their Countries Peace, my Toil is sufficiently requited. How can I expect less than abuse from those, who have murdered such as I go about to preserve? What I seek to save, they have sought to destroy. What agreement can there be between God and Be-lial?

Yet out of pity to such who, it may be, wou'd pluck out my Throat, I have printed this Book, in hopes they may meet with some powerful Text that may prevail with them, to FEAR GOD, AND HONOUR THE KING; (being confident, that no one in this kind has been presented to publick view). I leave the Courteous Reader to judg how necessary and convenient this Book may be for the Press in these sad times, especially when a good King becomes the Mark of so many bad Men, who know not what Obedience to MONARCHY means; but by their Actions and Behaviour, by their Lives and Doctrines, seem to deny the
express

To the Reader.

express Words of God, our Lord Jesus Christ, his Prophets and Apostles, and to treasure up Wrath against the Day of Wrath, and bring irrecoverable Damnation upon their own Souls.

I have (to make this Book a little more pleasant and delightful to the Reader) made some Poetical Comments upon the several Texts of Scripture: If either may be serviceable for the Publick Good, it will be matter of great satisfaction to me. I have (the Phanaticks will think) been a little too severe upon the Arch-Traitor Ferguson; and yet I know not what Pen or Tongue can revile him too much, who has been so eminently instrumental to shed so much innocent Blood, and so impudently villanous, as to attempt a change in the Government; and which is yet more than all, to contrive the downfal of the best of Kings: There are but too many who have just cause to stile him a Comrade for the Devil, rather than a Companion for Christians, because they have been led to ruin, as Sheep to the Slaughter, by his

To the Reader.

his rebellious, canting, and deceitful Stories^s Murder and Sacriledg having been at the bottom of all his Designs, even when he has seemingly preached and practis'd the contrary. But it were happy if I had no more Fergusons to reprove; I doubt, that little piece of sower Leven, has leven'd a considerable Lump; and we have too many lurking Traitors, who are, and have been Abettors of his wicked Designs: I hope this Book may meet with them; but if it does not, God will find them out, and all such as wilfully, disloyally, and traiterously, draw away the Hearts of the Subjects from our dread Sovereign. I wou'd fain persuade such Reprobates, to read what the Prophet Samuel tells them, 1 Sam. 15. 22, 23. That to obey, is better than Sacrifice; and to hearken, than the Fat of Rams. For Rebellion is as the Sin of Witchcraft, and Stubbornness is as Iniquity and Idolatry. And what St. Paul speaks, Heb. 10. 26, 27. For if we sin wilfully after we have received the

B

know-

To the Reader.

knowledg of the Truth, there remaineth no more Sacrifice for Sin, but a certain fearful looking for of Judgment, and fiery Indignation, which shall devour the Adversaries. *Possibly it may prevail with them to live a peaceable and a quiet life, in all godliness and honesty, 1 Tim. 2. 2. Which we shall never be able effectually to attain, till we have all learn'd that excellent Precept given us from the Apostle, 1 Pet. 2. 17. to FEAR GOD, AND HONOUR THE KING.*

Now to conclude ;

I heartily wish that the Seduced, and the Seducers of his Majesty's Subjects, may read and consider the many weighty Texts in this small Book, that it may speedily put them upon the Duty of Repentance ; that God may speak pardon to their perishing Souls ; and the King grant Mercy to their dying Bodies ; that we may live together in Unity, and in the Bonds of Peace.

That

To the Reader.

*That God wou'd smite their Hearts, and
work this happy change, shall be the earnest
Prayer of,*

*The KING's most loyal Subject, and
their Friend and Servant in the
LORD JESUS,*

GEO. WOOD.

B 2

STRONG

To the Hon. Secy of the
Interior
Washington, D.C.

Dear Sir:
I have the honor to acknowledge
the receipt of your letter of the 10th inst.

GEO. WOOD.

Yours truly,
J. M. SMITH

STRONG
Scripture Proofs
In Defence of
MONARCHY!
Beginning with the
Old Testament,

Written by the Author. *Anno 1685.*

B 3

Strong

STRONG

Scripture Proof

In Defense of

MONARCHY.

Beginning with the

Old Testament.

Written by the Author. 1887.

Strong

B 3

Strong Scripture Proofs in Defence
of MONARCHY, &c.

THE Israelites were brought from
Egypt's Land,
 Unto Mount *Sinai*, at the *Lord's* Com-
 mand.

There *Moses* did the Law of *God* display ;

Curst them that from's Commands should go
 astray.

Above the rest, this was the chiefest thing,

To fear the *Lord*, and to obey the *King*.

But at this time no *King* they have, we find ;

Yet *Kingly* aw was then in *Moses* mind :

He did foresee, a *King* should Rule and Reign,
Read his own words, for they are full and plain.

DEUTERONOMY, Chap. 17. Vers. 14, 15.
*Thou shalt in any wise set him King over thee,
whom the Lord thy God shall chuse, &c.*

And,

EXODUS, Chap. 22. Vers. 28. *Thou shalt not
revile the Gods, nor curse the Ruler of thy
People.*

As *Moses* prophesy'd, so now we find
The Israelites, according to their mind,
Procure a *King*; to *Samuel* they pray,
That they may have a Sacred *King* t'obey.
The Prophet pray'd, that they may have a *King*.
God granted one; with one consent they sing.
Here *God* himself ordained, that *King Saul*
Should be the *King* and Ruler of them all.

I SAMUEL, Chap. 10. Vers. 1. *Then Samuel
took a Vial of Oil, and poured it upon his head,
and*

*and kissed him, and said, Is it not because the
LORD hath anointed thee to be Captain over
his Inheritance?*

*Verf. 24. And Samuel said to all the People,
See ye him whom the LORD hath chosen, that
there is none like him among all the People?
and all the People shouted, and said, GOD
SAVE the KING.*

*God gave King Saul, a wise and godly heart,
Fitted him for to act his Kingly part.*

*Now gen'ral Acclamations fill the Sky,
God save King Saul, and may he never die.*

*These were his Subjects Pray'rs, they all seem'd
glad,*

That such a pious prudent King they had.

*But wicked Men their King did soon despise,
And impiously did murmur in this wise;
Can this Man save us from our Enemies?*

Shall Saul Reign over us? Shall he be King?

Shall we be shelter'd underneath his Wing?

But

But they were soon convinc'd of this great Evil,
 And known to be but Servants of the Devil ?
 And had not *Saul* been merciful, they'd dy'd,
 For in some measure they their *King* defy'd.

I. SAMUEL, Chap. 2. Vers. 12. *And the People said unto Samuel, Who is he that said, Shall Saul reign over us? bring the Men that we may put them to death.*

Here the *King's* Mercy wrought a happy
 change ;
 From their Obedience they no longer range.
 Whilst the *King* liv'd, they always liv'd in awe,
 And study'd due Allegiance to his Law.
 They were not like the Rebels in the *West* ;
 Who when they were with gracious Pardons
 blest ;
 Turn'd tail to their Obedience, and became
 The just Promoters of their lasting Shame.

When

WHEN *Saul* was settl'd on his Glorious Throne,
And was, for Pomp, inferiour unto none ;

He did neglect to serve the *God* of Heav'n,
By whom his Honour and his Power was giv'n.
Beneath his Feet the *Lord's* Commands he trod,
Did not obey *Jehovah* as his *God* :

Therefore another *King* the *Lord* did chuse ;
And *Saul*, for his transgression, did refuse.

When *Saul* perceiv'd that *David* shou'd succeed,
He us'd all means to obstruct what God decreed.
He made him fly, we find, from place to place ;

And *David* durst not look *King Saul* i'th Face.

He fear'd his Wrath, yet wou'd not throw him
down,

Tho he were sure thereby to gain a Crown.

He

He often cou'd have kill'd him, but forbore
 To dye the Earth with *Royal Purple Gore*.
 His Servants often tempted him to slay him ;
 And yet he rather study'd to obey him.
 Said he (when he had pow'r to kill the *King*)
 The *Lord* forbid that I should do this thing.

I. SAMUEL, Chap. 24. Vers. 4. *Then David arose, and cut off the Skirt of Saul's Robe privily.*

Vers. 5. *And it came to pass afterward, that David's heart smote him, because he had cut off Saul's Skirt.*

Vers. 6. *And he said unto his Men, The LORD forbid that I should do this thing unto my Master, the LORD's Anointed, to stretch forth mine hand against him, seeing he is the Anointed of the LORD.*

CHAP. 26. Vers. 9, 11. *And David said to Abishai, Destroy him not ; for who can stretch forth his hand against the LORD's Anointed, and be guiltless?—But I pray thee, take now the Spear that is at his Bolster, and the Cruse of Water, and let us go.*

Vers.

Verf. 13. *Then David went over to the other side :*

Verf. 14. *And David cried to the People, and to Abner the Son of Ner, faying, Answerest thou not, Abner? Then Abner answered and faid, Who art thou that criest to the KING?*

Verf. 15. *And David faid to Abner, Art not thou a valiant Man? and who is like to thee in Israel? wherefore then haft thou not kept thy Lord the King? for there came one of the People to destroy the KING thy LORD.*

Verf. 16. *This thing is not good that thou haft done : as the LORD liveth, ye are worthy to die, becaufe ye have not kept your Mafter the LORD's Anointed.*

Wou'd ev'ry Subject were a David now ;

Wou'd ev'ry Subjects heart and knee wou'd bow

To our moft gracious King, whom God has fent

To give three Kingdoms Plenty and Content.

Thofe who have trait'rous Hearts, rebellious
Minds,

Who to act Mifchief are as fwift as Hinds.

Such

Such who disturb our happy peaceful *King*,
 May they on any Country Gallows swing.

David durst do no ill unto *King Saul* ;

Yet *David's* rise must not be till his Fall.

David's Heart smote him when his Skirt was
 cut :

He soon drew back, he soon withdrew his foot
 From doing further mischief, and he cry'd,
 That *Saul's* great Gen'ral should by right have
 dy'd,

Because he did no better guard his *King*.

Curs't *Ferguson* wou'd scarce have done this
 thing :

This wicked Viper scarce slept Night or Day,
 He was so greedy of a Royal Prey :

He had no time to read this Text, I fear,

Some other Texts rung oftner in his ear.

He

He was for binding our blest *King* in Chains,

Hoping Rebellion would requite his pains.

But *God*, I hope, our *King* will long preserve,

And give such Rebels what they do deserve.

Rebellion, Treason, Murder, these great Crimes,

Being too oft repeated in our Times.

God will not let them go unpunish'd here,

Ev'n in this Life, they pay for them full dear.

They pierce the Heav'ns, and for Vengeance
cry.

On such vile Wretches *God* has still an eye ;

A watchful eye, to give them their desert,

Scaffold and Ax, or else a Rope and Cart.

Those who go yet unpunish'd now, I hope,

Will fear their *God* and *King*, for fear a Rope

Make

Make them repent too late : Let God arise,
 And thro' his Mercy give them flowing eyes ;
 Make them repent, before it be too late,
 Lest they fall under their deserved Fate.



After

AFTER *King Saul, King David's*
 Life had fought,
 He and his Men with the Philistines
 fought.

But *Israel* fled, and three of' s Sons were slain,
 And he lay wounded, very full of pain.
 Upon the Mountains of *Gilboa*, then
 In great distress, he call'd to one of' s Men
 To fall upon him : he had only breath
 To beg a Wound, and strength to crave a death
 The young Man saw him, then to *David* went,
 Told him the News (thinking to give content).
 But *David* rent his Cloaths; and mourn'd for
Saul,
 And griev'd extreamly for his hasty fall.
 The Man that brought the News, was forth
 with slain,
David esteem'd him but a Second *Cain*.

C

How

How, wast thou not afraid, said he, to slay

Him that in *Israel* bare so great a sway ?

II. SAMUEL, Chap. 1. Vers. 14, 15, 16. *And David said unto him,—Thy Blood be upon thy Head; for thy Mouth hath testified against thee, saying, I have slain the LORD's Anointed.*

You that disturb our Peace, our *King* and State,

Want you a Patern now to imitate,

That leads to Loyalty ? Then read this Text,

And, without doubt, your hearts will be perplex.

Tho *Saul* was *David's* Foe, kept him from's
Crown;

Tho he had just pretence to cast him down,

He durst not entertain a thought to slay him,

But rather fought to please, and to obey him.

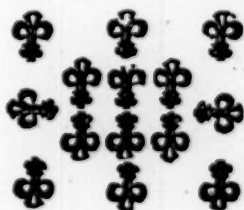
Much more ought we our peaceful *King* to love,

Who is establish'd by the *God* above.

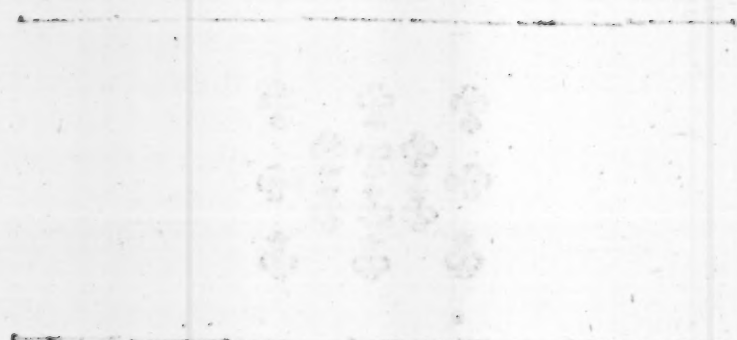
He

He that sweet *England's* golden Scepter fways,
 Shou'd be the subject of our constant praise ;
 We shou'd his Fame, high as *Gilboa*, raise. }

Yet like, accursed Men, we'in ambush lie,
 To spill his Blood, and bring that Sacred Dye
 Upon our Souls, a stain that still will last,
 When all the Glory of the World is past :
 Much Soap and Niter cannot make us clean,
 If once this stain upon our Souls is seen.



Forthwith England's King
Should be the subject of our constant prayer
We should his name, his name as God we call
Yet like secured men we should be
To fill his blood and his spirit
Upon our souls a stain that will not
When all the Glory of the World is past
Which Soap and Water cannot wash away
If once the stain upon our souls is there



WHEN News was brought to *David*,
Saul was dead ;

David was then in *Ziklag*, where he
 fled

From *Saul's* pursuit. The Men of *Judah* came,
 And did *King David* in the Streets proclaim.

II. S A M U E L, Chap. 2. Vers. 4. *And the
 Men of Judah came, and there they anointed
 David KING over the House of Ju-
 dah, &c.*

Thus *David* being settled in his Throne,
 Prized by all, and envy'd now by none.
 When he perceiv'd that he was fully blest,
 With peaceful Subjects, and with quiet rest ;
 He studied thankfulness to *God* above ;
 Advis'd with *Nathan* to express his Love,

II. SAMUEL, Chap. 7. Vers. 1. *And it came to pass, when the KING sate in his House, and the LORD had given him rest round about from all his Enemies,*

Vers. 2. *That the KING said unto Nathan the Prophet, See now, I dwell in an House of Cedar, but the Ark of GOD dwelleth within Curtains, &c.*

Now, good King David, makes it his chief care,
To build the Lord a glorious House of Pray'r ;
That he, his God, may for his Mercy's praise,
And magnify him for his wond'rous Ways.
God was well pleas'd, sent Nathan to the King,
Who did this joyful Message to him bring.

II. SAMUEL, Chap. 7. Vers. 11. *Also the LORD telleth thee, that he will make thee an House.*

Vers. 12. *And when thy days be fulfilled, and thou shalt sleep with thy Fathers, I will set up thy Seed after thee, which shall proceed out of thy Bowels,*

*Bowels, and I will establisb his Kingdom,
&c.*

*Verf. 13, 14, 15, 16. And thine House, and thy
Kingdom shall be establisbed for ever before
thee; thy Throne shall be establisbed for
ever.*

Here *David's* thankfulness is well repay'd;
New blessings on his Royal Head is lay'd.
The Crown's secur'd to *David* and his Heirs;
This was the fruit of *David's* Zeal and Pray'rs;
God was a Father to him, and his Race,
He gave them Honour, Wisdom, Wealth, and
Grace.

If *God* so highly prizes *Kings*, then we
Shou'd all, with great submission, bend the knee,
If Heav'n doth put such value upon *Kings*,
That it doth mount their Fame on Cherubs
Wings.

Then how much more ought we to love and
fear'm !

With what a sacred aw shou'd we come near'm!

This may reprove ev'ry rebellious Creature,

Who harbours Treason in his curst Nature.

And this shou'd lay the Western Rebels low,

Who did the Coals of a Rebellion blow.



PEACE crowns *King David* now on
ev'ry side ;

Tho his Dominions were both large and
wide.

His *God* was pleased highly with his Duty,

In Holiness he saw the greatest beauty.

His Subjects underneath their Vines do sing,
Lord, long preserve our Sovereign Lord the
King ;
The hand of *God* guides him in ev'ry thing. }

But as the Water damm'd up in a place,

And long debarr'd from running on its Race,

At last with greater violence breaks out :

Ev'n so his Peace for War begins to shout.

The Viper which he long had warm'd in's
Breast,

Crawls out, and now begins to break his Rest.

Abfalom

Abfalom sneaks about from place to place,
 And try's to bring the *King* into disgrace.
 He fawns and cringes now to all he meets,
 Kisses the meanest Rascals in the Streets ;
 And all to bring his wicked Ends about,
 To gain the Crown, and turn his Father out.
 But this unnatural Youth must have some help ;
Achitophel, that old and wicked Whelp,
 Helps him with counsel : now the Plot goes on,
 Which good King *David* little thinks upon.
 They get the Herd together, and prepare
 Things ready for this most unnatural War.
David thinks more upon his dying Day,
 Than that his Son's in a rebellious way.
 They find him unprovided, hugging Peace,
 He thinks it's time that he from Wars should
 cease. His

His Armour now grows rusty ; but behold,
His Crown and Kingdom now is bought and
fold.

Abfalom's mounted, dos in's Armour rattle ;

But *David*'s unprovided for the Battle.

Now all his Friends about him loudly cry,

Prepare your Horses ; for unless you fly,

The best of *Kings* by th'worst of Rogues
must die.

David, and's trusty Friends, forsake the City,

Finding them void of Grace, and void of pity.

He passes *Kidron*'s Brook, and flys by guefs,

Still aiming to come at the Wilderness.

Those that are with him, weep to see his State,

And only wish they cou'd subdue his Fate.

They grieve for this Rebellion, but, alas !

With pensive Hearts the *King* & they must pass,
Till

'Till *God* finds out a way to bring relief,
 And ease they'r heavy sighs, & matchless grief.
 And now the time is come, *God* sees, and hears
 The Pray'rs of *David*, usher'd in with Tears.
God smote the Rebels Hearts, away they fly
 From those who drew them to th'Conspiracy.
 And his good Subjects follow'd their good *King*,
 Resolv'd to live and die beneath his Wing;
 So that his Loyal Army did encrease:
 Now have at those who did disturb his Peace.
 The Battl's pitch'd; it's by the *King* appointed,
 And who shall lead them but the *Lord's* A-
 pointed.
 He itches to be foremost, *I will go*.
 But his good Subjects kindly answer, *No* ;

It

It matters not for us, if thousands die,

Thou'rt better than ten thousand, is the cry.

II. S A M U E L, Chap. 18. Vers. 3. *But the People answered, Thou shalt not go forth : for if we flee away, they will not care for us ; neither if half of us die, will they care for us : but now thou art worth ten thousand of us ; therefore now it is better that thou succour us out of the City.*

This is the Language of good Subjects still,

They're always ready their own Blood to spill :

Provided Royal Blood may not be shed,

They do not care how many Men lie dead.

The *King's* intreated, and he stays behind,

The rest go on the Trayt'rous Rogues to find.

Mark now, what comes of the rebellious Crew,

How every Traitor has his proper due.

Abalom

Absalom is purfu'd (when forc'd to fly);
 He's taken up between the Earth and Sky;
 A Tree secures him, holds him by the Hair,
 Till *Joab* did to *Absalom* repair;
 Who carry'd in his hand a fatal Dart,
 By which he stab'd the Traitor to the Heart.
 Bad was this Death, *Achitophel's* was worse,
 He hang'd himself, and without doubt the
 Curse
 Of the Almighty follow'd to his Grave;
 Such Deaths as these may all such Traitors
 have.
 These Rebels were like ours, who rose i'th *West*;
 Nay, ours were worse, and truly bad's the best.
 For *David's* Son, we find, was lawful Heir:
 But what Pretence had our late Young Man
 there?

He

He cou'd not lay a Claim to any Crown,
 Unless that he had dropt five Shillings down.
 Well, but the *Wapping* Lads, they made a noise.
 And he was puffed up by some Western Boys,
 To a Conceit, that he was Prince of *Wales*.
 And fool'd by *Shipton's*, & such old Wives Tales.
Ferguson acts *Achitophel's* ill Part,
 In the same way, with the same Mind & Heart.
 But *God* defeated all these bloody Knaves ;
 Sent some, with shame, unto their dusty Graves.
 It's true, *Achitophel* escapes a vvhile,
 And has not smarted for his matchless Guile.
 But he, vvith sorrow, vvill go to his Grave ;
 Till then, a troubled Conscience let him have.
 May he be mark't, like *Cain*, vvhen he is found,
 For *Ferguson's* a greater Vagabond.

But

But, *God* be prais'd, his *Counsel's* brought to
nought,
And some their *Enterprize* have dearly bought.

Whilst our good *King*, rides on the *Wings* of
Fame,
He sees his *Enemies* are cloth'd vvith shame.

May his *Crovv*n flourish on his *Royal* Head,

When ev'ry trait'rous *Enemy* is dead.



When

WHEN all *King David's* Rebels were
supprest,

He waxed old, and did prepare for
rest.

Then *Adonijah* did usurp the Crown,

But *David* found a way to cast him down.

He caus'd young *Solomon* to be proclaim'd ;

And when they heard that he their *King* was
nam'd :

Then *Adonijah's* Heart was fill'd with fear,

Ran to the Altar ; and the King did swear,

If he wou'd but be Loyal, he'd forgive

His Brother's Crime, and suffer him to live.

I KINGS, Chap. I. Vers. 28. *Then King Da-
vid answered, and said, Call me Bath-sheba :
and she came into the King's Presence, and
stood before the King.*

D

Vers

Verf. 29. *And the King ſware, and ſaid, As the LORD liveth, that hath redeemed my Soul out of all diſtreſs,*

Verf. 30. *Even as I ſware unto thee by the Lord God of Iſrael, ſaying, Affuredly Solomon thy Son ſhall reign after me, and he ſhall fit upon my Throne in my ſtead; even ſo will I certainly do this day, &c. Verf. 31, 32, 33, 34, 35, 36, 37, 38.*

Verf. 39. *And Zadock the Prieſt took an Horn of Oil out of the Tabernacle, and anointed Solomon; and they blew the Trumpet, and all the People ſaid, God ſave King Solomon, &c. Verf. 40, 47. and ſo to the end of this Chapter.*

Solomon being ſeated on his Throne,

And David's Crown and Scepter now his own.

David inſtructed him, and he obey'd;

He was a glorious King by's Counſel made.

II SAMUEL, Chap. 23. Verf. 1. *Now theſe be the laſt words of David: David the Son of Jeſſe ſaid; and the Man who was raiſed up on high, the Anointed of the God of Jacob, and the ſweet Pſalmiſt of Iſrael, ſaid, &c. Verf. 2, 3, 4, 5.*

And,

And, I CHRON. Chap. 28. Vers. 4, 5, 6, 7, 9.

*And thou, Solomon my Son, know thou the
GOD of thy Father, and serve him with a
perfect heart, and with a willing mind: for the
LORD searcheth all hearts, and understand-
eth all the imaginations of the thoughts: If
thou seek him, he will be found of thee; but
if thou forsake him, he will cast thee off for
ever.*

Solomon's ways were pleasing unto God,

For he the Paths of his good Father trod.

His Zeal was great, his Wisdom did excel;

No King before was this King's parallel.

I KINGS, Chap. 3. Vers. 5. *In Gibeon the
LORD appeared to Solomon in a dream by
night: and GOD said, Ask what I shall
give thee, &c. Vers. 5, 6, 7, 8, 9.*

Solomon pray'd: it was but ask, and have;

For whatsoever he askt, Jehovah gave.

He begg'd a wife and understanding Heart:

God his great Wisdom to him did impart.

He gave him Wealth, and Honour too, we find;
 To any *King*, *God* never was more kind:
 And promis'd him, if he wou'd sound his praise,
 That he wou'd likewise give him length of days.
 All Nations were at peace with him; thus blest,
 With Wisdom, Honour, Wealth, and Peace,
 and rest.

I KINGS, Chap. 3. Vers. 10. *And the speech pleased the Lord, that Solomon had asked this thing.*

Vers. 11. *And GOD said unto him, &c. Vers. 12, 13, 14.*

Solomon's Fame now reaches ev'ry Ear;
 And he fills every Heart with Love and Fear.

The *Queen* of *Sheba* hears the great Report;
 She, in an instant, quits her Pomp at Court;
 Hastens to see him: When she saw his State,
 And that he liv'd at such a glorious Rate.

Her

Her Spirits fail'd her, she had nought to say,
But for a certain time she speechless lay.

At last her silence broke, and then she said,
She's happy that may be the *King's* Handmaid.

Blessed are they who in thy presence wait,
That may behold thy Wisdom, and thy State.

I KINGS, Chap. 10. Vers. 6, 7, 8. *Happy are thy Men, happy are these thy Servants which stand continually before thee: and that hear thy Wisdom.*

Vers. 9. *Blessed be the LORD thy GOD which delighted in thee, &c.*

Thus happy are the *Kings* whom God doth love,

He sends them Guardian Angels from Above,

He makes their Riches swell, their Wars to
cease;

He makes their Enemies to be at Peace.

He keeps them as the Apple of his Eye,


When wicked Traitors do in ambush lie,

He makes them famous unto after Story,

When he has brought them to himself in Glory.

And may perchance thy Will be done






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which collected in 1882, 83.

to find them Guardian Angels from Above.

It makes their riches live their ways to

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It keeps them in the right place.

1

BY God's appointment, we have plainly
found,
That *Kings* by him have all along been
crown'd:

And finding good *King David* so Divine,
Settl'd th'Succeſſion in his Royal Line,
Whilst *Judah* was a Kingdom ſo't remain'd,
And ſtill the Son after the Father Reign'd,
The *Kingly* Prophet *David* did foreſee,
That this Succeſſion wou'd hereafter be,
Therefore his Royal Voice he often raiſes,
And gives the Great *Jehovah* his due Praises.
In *Pſalm* the twenty firſt, read, how the *King*
Has tun'd his Instruments, God's praise to ſing.
The hundred and fifth *Pſalm*, may us convince,
How we're oblig'd to due obedience,

The *Psalms*, indeed, are very full of Beauty,
In chalking forth the ways to *Kingly Duty*.

P S A L M S.

P S A L. 21. Vers. 1. *The King shall joy in thy strength, O L O R D: and in thy Salvation how greatly shall he rejoice?* Ver. 2, 3, 4.

Vers. 5. *His Glory is great in thy Salvation: Honour and Majesty hast thou laid upon him.* Ver. 6.

Vers. 7. *For the King trusteth in the L O R D: and through the Mercy of the most High, he shall not be moved.*

Psal. 18. Vers. 47, 50.

Psal. 61. Vers. 6, 7.

Psal. 89. Vers. 3, 4, 20, 21, 22, 23, 24, 25, 26, 28, 29, 34, 35, 36, 37.

Psal. 105. Vers. 15. *Touch not mine Anointed; and do my Prophets no harm.*

Psal. 132. Vers. 17, 18.

Why shou'd not ev'ry Subject imitate

King David's Precepts, tho of former date?

His Ways were Sacred, Counsel always pure,

By his Examples, let him then allure

Us,

Us, in these days, to reverence our *King*,

That Peace and Wealth may make the Subjects
sing.

Wou'd you but read, how disobedient Slaves,
Have been, with shame, soon hurried to their
Graves,

Wou'd you but mind whither their Paths do
lead;

What Inconveniences this Crime doth breed.

Wou'd you the sad Examples often read ;

Certainly it wou'd make your hearts to bleed.

But some seem hardned in their Impudence,

For lack of Wisdom, Piety, and Sense.

Let those bad Men, that don't deserve to live,

Have Patience whilst [* I this *Example* give].
The

** This Discourse which passed between the Earl and the Presbyterian Minister, I had the honour to have the Relation of it from the Earl's own mouth, several years ago, when I little intended the writing of this Book.*

The Earls of *Airly* always lov'd their King,
And due Obedience shew'd in ev'ry thing.

In Prison, out of Prison, they were true
And faithful to their *Kings*, (give them
their due;)

They speak, and acted, suffer'd for them too.

He that now is, was sometime in the *Tower*,
Nol's Friends oft aim'd his Honour to devour.

He had prepar'd for Death, and did not doubt,
But they would quickly come to fetch him out,
To lose his Head. Phanatick Preachers came,
Who did the Earl of *Airly* highly blame,
For being Loyal. He was not afraid

Of them, nor Death, but soon this Answer
made;

Read, said the Earl, *K. David's Psalms with care,*
And you will find your Arguments are bare,
Senseless,

*Sensless, and sinful, and they spring from Hell,
Where now too many such curst Zealots dwell.*

*The wicked Presbyter reply'd with speed,
To what you offer, must not be agree'd.*

David did Preach Obedience to his Law,

And strove to keep his Subjects all in awe;

With Doctrines like to these : The reason see,

'Cause he upon his Throne in Peace shou'd be.

This was his Policy, as he was King ;

It's not our Duty to preach such a Thing.

Surely this Villain was a second Cain,

He never preach'd for God, but still for Gain.

When David was a Subject unto Saul,

How loth was he to see his Master's fall.

Tho by his Death he was to gain the Crown,

Yet he ne're hast'nd forward his Renown ;

But

But out of fear to God, and love to's King,
Liv'd in Obedience underneath his Wing.

See these false Prophets, how they wrest God's
Writ,
For their own profit : Want of Grace and Wit,
Emboldens them for to expound God's Word,
To please their curst Designs. And Cromwel's
Sword

Must side with them : And thus the Lord's A-
nointed,
For useles things, by this vile Brood's ap-
pointed.

But hold, can this curst Presbyter prevail,
To sham the Earl with this his wicked Tale?
He left his Slime behind him like a Snail.

The Earl remains unshaken by his Wind ;
It's Loyalty alone contents his Mind.

A Goal, and Loyalty, doth him content,
He doth not loss of Liberty repent.

He

He values not his Life, nor his Estate,
 His Heart shall still upon his Sovereign wait;
 As (*God* be praised) at this day it doth ;
 And still he lives in Peace and Honour both.
 He made's escape from th'*Tower*, whenas his
 Fate
 Was gaping to devour him at the Gate.
 Long may such truly loyal Lords as he,
 The Corner Stones of these three Kingdoms be.
 May all disloyal Men, who hate a *King*,
 Be judg'd by *Airly*, early for to swing.

Solomon,

He values not his Life, nor his Estate,
 His Heart shall still upon his Sovereign wait;
 (God be praised!) as this day he hath;
 And still he lives in Peace and Honour here.
 The words of a King, the words of a King,
 Who gave to Owerlord the Owerlord's
 Long may such unity last as for
 The Crown of this our Kingdom
 May all a Royal Men, for ever
 Be judged by this, early for to know.

SOLOMON, as you read, by *God* was
blest ;
On him the Mercies of the Lord did rest.

In token of his Thankfulness, the *King*,
To *God*'s great Glory, improv'd ev'ry thing.
His Wisdom he so highly did improve,
That he gain'd *God*'s, and ev'ry Mortal's love.
Three thousand witty Proverbs he express,
A thousand and five Songs he made at least.
In all these things, much Loyalty is found ;
He was the wisest *King* that e're was crown'd.
Read but his Works, and you will quickly find,
That *God* himself to *Kings* was always kind.
They give account to none but *God* alone ;
Man's greatest Pow'r can never reach the
Throne.

P R O-

P R O V E R B S.

Chap. 14. Verf. 28, 35.

Chap. 16. Verf. 10. *A Divine Sentence is in the Lips of the King; his Mouth transgresseth not in Judgment, &c. Verf. 12, 13, 14, 15.*

Chap. 19. Verf. 12.

Chap. 20. Verf. 2. *The fear of a King, is as the roaring of a Lion: whoso provoketh him to Anger, sinneth against his own Soul, &c. Verf. 8, 26, 28.*

Chap. 21. Verf. 1.

Chap. 22. Verf. 29.

Chap. 24. Verf. 21. *My Son, fear thou the LORD, and the King: and meddle not with them that are given to change.*

Chap. 25. Verf. 2, 3, 4, 5, 6, 7.

Chap. 28. Verf. 2.

Chap. 29. Verf. 4.

SONG

S O N G of S O L O M O N.

Chap. 3. Vers. 9, 10, 11.

Yet to our grief, the curst Phanaticks try'd ;

The best of *Kings* by those Usurpers dy'd.

They made a Law, contrary to all Reason,

To paint, or colour, their most hellish Treason.

Now, at this day, *God* seeks revenge on those,Who side with such as were *King Charles* his
Foes.

The Western Blades, I mean, for what are they,

But such as did pursue the self-same way ?

They were for killing *Kings*, as well as th'rest ;

Sure they were Birds of prey of the same Nest.

But now their Wings are clipt, they cannot fly :

In some dark Cages may they always lie :

E

And

And may the God of Heav'n Bless O 2.
the *King* in's Royal Line,
That they, like th'Sun, may always on
their Loyal Subjects shine.

Where they one Mercy now enjoy,
may there be added ten :

Let ev'ry Loyal Subject say,
AMEN, Ev'n so, AMEN.



E'RE I have done with good *King*
Solomon's Reign,

Reader, I think, it may not be in vain,
To give a hint, to shew he was more wise,
Than has been yet apparent to your eyes.
Besides, the *Proverbs*, and the *Songs* he teaches,
We find that *Solomon* himself, here preaches.
Ecclesiastes shews you his great Parts,
By which the *King* takes captive most Mens
Hearts.
You do not find the *King* doth preach alone,
Unto his Subjects, from his splendid Throne;
But to succeeding Ages, his Truths reach,
Ev'n unto us this day that *King* doth preach;

And nothing more than Loyalty's exprest,
For only this will make a *Kingdom* blest.

ECCLESIASTES.

Chap. 8. Verf. 2. *I counsel thee to keep the King's Commandment, and that in regard of the Oath of G O D.*

Verf. 3. *Be not hasty to go out of his sight; stand not in an evil thing, for he doth whatsoever pleaseth him.*

Verf. 4. *Where the Word of a King is, there is Power: and who may say unto him, What dost thou?*

Chap. 10. Verf. 16, 17, 20. *Curse not the King, no not in thy thought; and, &c.*

Solomon had God's Spirit, and foresaw,
Some *Fergusons* wo'd make a breach in's Law,
He knew that *Herd* wo'd not be kept in aw.

For ought I know, this mov'd him thus to teach,
That made him this most Sacred Doctrine preach.

You

You that have been misled, read o're his Works;
 If you have Hearts as hard as Jews, or Turks,
 Yet you will see something will find an Art,
 To touch your Conscience, and to prick your
 Heart :

Something will meet with you, to make you
 leave
 The ways of *Ferguson*, and make you grieve
 That he, or Satan, has so long deluded
 Your Understandings, and so long intruded
 His hatred Doctrine on you. Do but read
 This good *King's* Works, and you no Preacher
 need.
 His Texts are plain and powerful, you'll find;
 Then to your selves, and to your Souls be kind.
 Up, and be doing, e're it be too late,
 Before you'r thrust within the Traitor's Gate;

Before *Jack Ketch* doth catch you, and before
Your *God* shall say, that *you shall be no more.*

The fatal Day draws near ; let not that Sect,
Make you your Duty, and your Time neglect.

Read, and consider, and you'll find much beauty,
In the performance of your Sacred Duty.

The *King* is *God's* Vicegerent, fear t'offend :
Who dare, with *God*, or with his *King* contend?

You'd better wake a drouzy Lion far,
Than he that is made bright by *God's* own Star.

If you run on in disobedient Ways,
You gain but Hell, whilst others gain much
Praise,

And by their Loyalty their Fortunes raise.



FORTY full Years *King Solomon* had
Reign'd:

The praise of all his Subjects he had
gain'd.

Then with his Fathers this good *King* did sleep,
Now *Rehoboam* doth his Scepter keep.

So the Succession lasted many Years,

As by the Texts of Holy Writ appears.

The Son succeeds the Father, and one Brother,
By the same Method, doth succeed another.

A Sacred aw for *Kings* was then required;

And now, what is there more or less desired?

We have a Gracious *King*, by *God* appointed,

Let's love, and fear, and serve the *Lord's* A-
pointed.

Solomon's Wisdom, Hezekiah's Zeal,

Are both in *James the Second*. I appeal,

Ev'n to Phanatick Foes, if Truth they'l speak,

They'l say, he's wise, he's zealous, just and meek.

Since we're so happy in our Sacred *King*,

Give *le Roy* with one consent we'll sing.



THE

THE Jews sinning ; to *Babylon* were sent,
There Slaves to be until they did repent.

Now God takes pity of the Jews again,
In the beginning of *King Cyrus's* Reign,
He gave command to *Cyrus*, to restore
The large Dominions which were theirs before.
He, tho a Heathen *King*, did not deny
The great Commands of him that sits on High.

E Z R A,

Chap. 1. Vers. 1, 2. Thus saith *Cyrus King of Persia*, The L O R D God of Heaven hath given me all the Kingdoms of the Earth, &c.
Vers. 3.

Chap. 6. Vers. 8, 10, 11,

Chap. 7. Vers. 26. And whosoever will not do
the Law of thy God, and the Law of the King,
let

*let judgment be executed speedily upon him,
whether it be unto Death, or to Banishment, or
to Confiscation of Goods, or to Imprisonment.*

God turns the Hearts of Kings as pleaseth him;
And as the Brooks of Water, so they swim
Round this vast Orb. Who is't that can resist
Him that contains the Winds within his Fist?
If Heathens did obey the God of Heav'n;
How shall then our Phanaticks be forgiv'n?
Who do pretend to greater Light than they,
Yet have not learn'd the Voice of God t'obey.
And if that *Cyrus* was by all obey'd,
When he his great and mighty Scepter sway'd;
Then how much more shou'd our Angelick
Prince,
Expect that we shou'd shew Obedience?
He that defends our Faith, supports our Peace,
That makes our Wars and Controversies cease,
He

He who preserves the Church of *England* pure!

How can we fancy that he shou'd endure

To see his Subjects act such horrid *Treason*,

Against his Sacred Person, without reason?

Solomon's Wisdom he hath shown of late,

In the subduing of his bloody Fate.

And *David's* valour on the Seas we've seen,

Before he marry'd this our *Royal Queen*.

King Hezekiah's Zeal to him belongs,

If we on all his Vertues make our Songs.

Then *Moses* meekness in him, let's proclaim,

And let some Angel's Pen his Vertues name.

He is, it's hard for me to tell you what,

Sum all Perfections up, and He is that!

If so, then they must be of hellish Breed,

The worst of the despised Serpent's Seed,

Who

Who think him ill ; much worfe are they who
Act

That thing which may his peaceful Reign
protract.

Yet he was hardly fetled on his Throne,

When curfed Treason in the Land was known.

Rebels of blackeft hue crept to the Weft,

Each fharping Swords and Syths to pierce his
Breast.

Can God behold this Wickednefs ? Can he,

With his pure Eyes, this horrid Treason fee,

And not reveal it ? No, a Trumpet's founded,

And they're no fooner met than they're con-
founded.

The Great *Jehovah* has a watchful eye,

For fome fmall time, Traitors fe curely lie,

And hatch their Treason, but at laft they die ;

Before

Before they bring it up unto perfection,

God finds them out, and gives them due correction.

They often die, like Birds upon a Tree,

It's seldom they from God's great Wrath can flee.

The Vulture *Ferguson* escapes a while ;

I fancy he can hardly go a mile

In any Land, but Conscience bids him *Hark*,

To hear the cry of Bloodhounds, how they bark,

And howl for Justice ; ev'ry noise he hears,

He does imagine that some ravenous Bears

Dog him at's Heels, his filthy Flesh to tear.

And, oh ! Who can a wounded Conscience bear ?

He does but linger out his hateful Life,

Which Justice will cut off with his keen Knife.

Before this judge in upland position,

God finds them out, and give them due re-

rection.

They often see the hand of God in this

in which they from God's mercy and can see

the Volume of the scriptures a while;

I fancy he can hardly go a mile

in any land, but conscience will find him

to hear the voice of blood and how they

And how for justice; every one who hears

the voice of justice, shall come to know his

Lord him not, I think his little I shall to read

And what will be a wonderful conscience find

He does not judge out his heart's life

Which justice will cut off with the mean

And what will be a wonderful conscience find

He does not judge out his heart's life

Which justice will cut off with the mean

And what will be a wonderful conscience find

He does not judge out his heart's life

POWERFUL
Scripture Proofs
FOR
MONARCHY.
Diligently collected out of the
New Testament
OF OUR
Lord and Saviour
JESUS CHRIST.

Written by the Author. Anno 1685.

TOWER

Scripture Proof

FOR

MONARCHY

Disputed by the Author of the

Seven Testaments

OF OUR

Lord and Saviour

JESUS CHRIST.

Written by the Author. 1827.

*Powerful Scripture Proofs in De-
fence of Monarchy, &c.*

THAT wicked Men may be convinc'd
by Reason,
And hinder'd from Rebellion, and
from Treason.

No one, I think, can want for Argument,
Who reads the Texts in the *Old Testament*;
There's Proof on Proof, and Texts so plain and
full.
They cannot chuse but pierce the thickest Skull,
Yet some may think, all they have read too few,
Therefore unto the *Old*, I add the *New*.
Here are such awful Texts sent down from
Heav'n,
That sure they cannot think to be forgiv'n
Who disobey them; read, and you will find,
Enough to satisfy a Critick's Mind.

St. *MATTHEW*, Chap. 17. Vers. 24.

And when they were come to Capernaum, they that received Tribute-mony, came to Peter, and said, Doth not your Master pay Tribute?

Vers. 25. *He saith, Tes. &c.* Vers. 26.

Vers. 27. *Notwithstanding, lest we should offend them, go thou to the Sea, and cast an Hook, and take up the first Fish that cometh up: and when thou hast opened his Mouth, thou shalt find a piece of Mony; that take, and give unto them for me and thee.*

A Miracle our Blessed Saviour wrought.

Was this his great Obedience shown for nought?

Did he unto Authority submit?

Then 'twas to teach us awfulness and wit.

He shew'd Obedience ev'n to heath'nish Kings,

And these Examples he upon us brings,

For our Instruction: Christian Kings much
more,

It is our Duty daily to adore.

Next to the Deity, an awful fear,

Shou'd pierce each Subject's Heart, & ev'ry Ear.

READ further yet in *Luke*, and you will find,
That which unfolds the Eyes ev'n of
the Blind.

The blindest Whig, if he but reads this Text,
Must have his Conscience very much perplext;
If ever he has disobedient been,
What stronger Argument was ever seen,
Than this which now I do declare to you,
Give unto *Cesar*, what is *Cesar's* due?

St. L U K E:

Chap. 20. Vers. 20. *And they watched him, &c.*
Vers. 21; 22, 23, 24, 25. *And Jesus said unto them, Render therefore unto Cesar the things which be Cesar's, and unto God the things which be God's.*

F 2

The

The tempting Pharisees have nought to say,
 Their Mouths are stopt as if it were with Clay.
 They were convinc'd, by this his Sacred Word
 Which pierc'd far deeper than a two-edg'd
 Sword.
 And shall not our Phanaticks see the evil
 Of Disobedience, which comes from the Devil?
 What Doctrine did they preach i'th' Rebels
 Camp?
 Their Coin, I fear, had *Belzebub* for stamp,
 There was not one had Oil within his Lamp.
 If Christ had call'd them to his Judgment-Seat,
 Rebellion's such a Sin, there's none more great.
 I wish it were repented of, by those
 Who hitherto have been *King James* his Foes.
 Without repentance, when they hence must fly,
 They in the hottest place of Hell shall lie.

The

The Rebels did intend to cut off *Kings*;
 On their own Necks the Whigs this mischief
 brings.
 It prov'd a happy thing unto this Nation;
 Their wickedness did give all Men occasion
 To shew their Loyalty. The *King* has found,
 Most of his Subjects hearts, loyal and found.
 Most of the Clergy-men, who preach'd the
 Word,
 And all the Souldiers too, who wore a Sword
 They were all ready, both to Preach and Fight,
 For to maintain our *Royal Sou'raign's* Right.
 Princes and Lords made ready for the Battle,
 When they perceiv'd the Whigish Canon rattle.
 And his Great Council, our good Parliament,
 Hastily strove to give the *King* content.

This tri'd his Friends, and this found out his
Foes,

Who will, in time, receive deserved blows.

This Skirmish made the Crown more fast
to's Head,

For most of's Foes are now in Goals, or dead,

Except a few poor Wretches that are fled.

And now he sits in peace, and shines much
more

With Glory, than he ever did before.

God strikes a greater aw in's Subjects Hearts,

To the confounding all the Rebels Arts.

No *King* e're did so gloriously appear;

Now ev'ry Heart he fills with Love or Fear.

BUT

BUT now some more Examples let us
call:
Let us but listen to the Apostle *Paul*.

And when we find him brought before the
Jews,
To answer *Festus*, when they him accuse,
St. *Paul*, we see, doth readily refuse.

Paul knew that they were under *Cesar*'s power,

And did believe that him they wou'd devour.

Therefore, to *Cesar*, he makes his complaint ;

This was the policy of that good Saint.

The Jews, like Whigs, wou'd soon a Law have
found,

That good St. *Paul* shou'd have been hang'd
or drown'd.

Paul reasons thus ; Shall I by these be try'd ?

No, I'll to *Cesar*, he for *Cesar* cry'd,

If he had not, doubtless the Saint had dy'd :

ACTS, Chap. 25. Vers. 10. *Then said Paul,
I stand at Cesar's Judgment-Seat, where I ought
to be judged : to the Jews have I done no
wrong, &c. Vers. 11. No Man may deliver
me unto them. I appeal unto Cesar, &c. V. 12.*

If Cesar had such Power in those days ;

If they his Crown to such a height did raise,

Then how much more sho'd our *King* be obey'd,

Upon whose Head 3 *Kingdoms* weight is laid ?

We no oppression find from our good *King* ;

No, Heav'ns be prais'd, he suffers no such thing.

He gives us wholesome Laws, he grants us rest,

By his protection we continue blest.

He breaks his sleep to give his Subjects Peace ;

All our Calamities and Sorrows cease.

Lord, long command that our blest *King* may
Reign,

Then no good Subject ever will complain.

THE Bishop of th'*Ephesians* next let's view,
He was for giving crowned Heads their
due.

Pious Instructions he leaves for our use,
Which no good Christian surely dare refuse.

I T I M O T H Y, Chap. 2. Vers. 1. *I exhort therefore, that first of all, Supplications, Prayers, Intercessions, and giving of Thanks, be made for all Men :*

Vers. 2. *For Kings, and for all that are in Authority, that we may lead a quiet and peaceable life, in all godliness and honesty.*

Vers. 3. *For this is good and acceptable in the sight of God our Saviour.*

Here he not only bids us pray for *Kings*,

But a much sweeter Lesson to us sings.

He bids us pray for all that are in Power,

Whether they're good, or bad, or rich, or poor.

Chalking

Chalking out this way to a quiet Life,
 Which is sufficient to prevent all Strife.
 This is the way to please the *God* of Heav'n,
 By whom our wicked sins must be forgiv'n.
 Now he that has a grain of sense in's Pate,
 How dare he offer to disturb the State?
 But *God* and *Christ*, Prophets and Bishops too,
 Command al Men that they sho'd humbly bow,
 And be obedient unto *Kings* : Yet we,
 A curst Tribe of Hell-hounds daily see,
 Who use their Art & Pow'r still to destroy'em,
 So far are they from wishing to enjoy'em.
 Their *Rye-house* Plots, their *Wapping* Treats,
 we find,
 Do fully, and most fairly, paint their Mind.
 Their King of *Lime*, and their Cabals elsewhere,
 Do shew how far they from Obedience were.
But

But *God*, in time, will pluck those bitter Weeds,
 And cause *Jack Ketch* to cut off all their Heads,
 No Peace in *Israel* there is like to be,
 Whilst we such wicked Vermin in it see.
 Each goes to Bed with Treason in his Heart,
 And when he rises, then he doth impart
 His wicked thoughts unto his bosom Friend,
 Who, Monster-like, quickly his Aid doth lend.
 And thus it's hatch'd, and brought to Bed, but,
Lord,
 Reward the Authors with a Hempen Cord.

HE that hath Ears to hear, or Eyes to see,
I pray that he wou'd read these Texts
with me.

I. St. PETER, Chap. 2. Verf. 13. *Submit
your selves to every Ordinance of Man for the
Lord's sake, whether it be to the King, as Sa-
pream, &c.* Verf. 14, 15.

Verf. 17. *Honour all Men, love the Brotherhood,*
FEAR GOD, HONOUR THE KING.

And,

ROMANS, Chap. 13. Verf. 1. *Let every
Soul be subject unto the higher Powers. For
there is no Power but of God: the Powers that
be, are ordained of God.*

Verf. 2. *Whosoever therefore resisteth the Power,
resisteth the Ordinance of God: and they that
resist, shall receive to themselves damnation, &c.*

Verf. 3, 4, 5, 6, 7.

Now, Reader, tell me, if thou art not fear'd,

Whether this Light before to thee appear'd ?

Or

Or since this Light is come, it's want of Wit,
 And Grace, if longer thou in Darknes fit.
 If God shou'd send his *Angels* now to preach,
 I'm sure no other Doctrine they wou'd teach.
 This is the Language of the God of Love,
 He preaches thus from's glorious Throne above.
 This is the Will of God, dare you resist?
 Can you stand up against his angry Fist?
 Who dare provoke to Wrath the God of Sion?
 Or who dare go to wake the drowsy Lion?
 Phanaticks now indeed grow wondrous bold,
 Since they their Faith and Loyalty have sold.
 But there's a day draws near of Recompence,
 For such as had no Grace, nor Fear, nor Sense,

Not

Nor no Obedience ; Oh, a dreadful day,
 For such as run in this rebellious way,
 When they are summon'd, What is't they
 can say?
 Is it enough to say, This Canting Fool
 Has bred me in his Irreligious School?
 This *Ferguson*, that *Jenkins*, or his Brother,
 Drew me to hate a *King*, and drew my Mother,
 My Father too, into this fatal snare,
 Where now we're come beyond the reach of
 Pray'r?
 We suckt his pois'nous Doctrines in our mouth,
 And took his Treason for the Word of Truth.
 Thus will these Hellhounds say when 'tis too
 late,
 When Troops of Devils at their Elbows wait:
 You that are yet alive, Oh ! turn to *God*,
 That you may never feel the weight of 's Rod:
 Turn

Turn to the King likewise with humble aw,
 Obey his Sacred Person, and his Law.
 Fear to offend him, he's the *Lord's* Anointed;
 To rule us, and protect us, he's appointed.
 He's *God's Vicegerent*, hearken to his Word;
 For, wo be to you, if he whets his Sword.
 The Frowns of *Kings* are not to be endur'd,
 These by Rebellion chiefly are procur'd.
 May the blest Pow'rs Above keep us in peace;
 Then Sorrows, and our Sufferings both will
 : cease.
 And, O, thou glorious *God* of Heav'n Above,
 Send down thy choicest Blessings, with thy Love,
 To our dread *Sov'raign*; give him such a Heart,
 As he may from thy Footsteps ne're depart.

Lengthen

Lengthen his Comforts, and prolong his days.
 Then give us Hearts to spread abroad thy praise.
 Guide thou his Council; Let his Souldiers fight
 For *Royal James*, under the God of Might.
 Be with his Clergy, bless their Ways & Words,
 And let their Doctrine pierce like two-edg'd
 Swords.
 And, *Lord*, we pray thee give us all content,
 In our blest *King*, and happy *Parliament*.
 Let ev'ry one, within his proper Station,
 Act for the Peace and Profit of the Nation:
 That we may all have cause,
 thy praise to sing;
 And with one Voice cry out,
 God save the *King*.

A M E N.

